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An EFFECTUAL and EASY
DEMONSTRATION,
From Principles purely Philosophical,
OF THE
T R U T H
Of the sacred eternal coequal
Trinity of the Godhead;

AND OF THE
Perfect *Inextension* of Matter in Space,

To which is prefixed,

As much extracted from a presumed Improvement of *Logic*, preparing for the Press; as is necessary to render the Whole of what is here delivered, evident to the Apprehension of the lowest intelligent Reader.

By **J O H N K I R K B Y,** *K*

Rector of *Blackmanstone* in Kent.

O *Magna Vis VERITATIS, quæ contra Hominum Ingenia, Calliditatem, Solertiam, contraque fidas omnium Insidias, facile se per seipsam defendat.*
Pro M. Cælio.

L O N D O N:

Printed for M. COOPER, at the *Globe* in *Pater-noster-Row*, 1752.

An Extract from the

DEMONSTRATION

Strong Principles of the

OF THE

T R U T H

Of the sacred eternal

Trinity of the Godhead

AND OF THE

Perfect Immensity of Matter in Space.

To which is prefixed

As much extracted from a published
ment of Logic, printed in the year 1743, as is
necessary to render it intelligible to the
lowest intelligent Reader.

By JOHN KIRBY

Rector of Brompton in Kent

Oxford Printed by J. Sturges, at the Sign of the Crown, in St. John's Street, near the Church of St. Andrew.



Printed for M. Cooper, at the Sign of the Crown, in St. John's Street, near the Church of St. Andrew.

ADVERTISEMENT.

AS to such Mistakes in this Work, as are common to Men, I beg to have the same fair Play, that every other Man may challenge to himself, upon the like Occasion. But, as to the Demonstrations, I presume no such Mistakes can in the least affect them; except what arise from that common Prejudice, even born with Men, of always mistaking their objective Sensations of Things without them to be the Things themselves: while yet the very Name of outward Sensations necessarily implies all such to have this very Difference from inward Sensations; or otherwise they could have no Difference at all. So that when Things are made thus clearly appear, as they are in themselves; *Matter* is discovered to be as real a Thing existing without us, as that Person can think it, who will not be persuaded, that there is any Thing else but Matter.

ADV ERTISEMENT

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A SHORT
EXTRACT

From a NEW
SYSTEM of LOGIC,

To prepare the Mind for what follows.

1. **I**N all our Searches after Knowledge, we pretend nothing to be our Aim, but a *Certainty* of the *Truth*. Every Thing is *Truth*, as it positively exists, whether we know any Thing or nothing about it; and as such, with respect to the Mind, is called an *Object*. *Certainty* is the Rest or Acquiescence of the Mind in its perfect Perception of Truth: in respect of which Truth, all Exercise of the Mind about it is called a *Subject*.

2. THE *Perception* is that inactive Capacity of the Mind, or Soul, by which it is any Way affected either by itself, or other Things. And this is either *universal* or *particular*. By *universal Perception* I mean nothing else, but the Soul's perpetual Perception of her own Existence, when she is said to think upon Nothing at all; that is, upon Nothing in particular. *Particular Perception* is either *immediate* or *mediate*. *Immediate Perception*

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(or

(or *Sensation*) is that which is received immediately from Things themselves, either from *within* the Mind or from *without* it. In the former, the Subject and Object belong to the same Being; as when I perceive my own *Doubling*, *Grieving*, *Assenting*, *Dissenting*, &c. In the latter, the Object belongs to what is without, quite different from the Perceptant or Soul itself; as when I perceive the *Pen* now in my Hand or the *Desk* upon which I am writing.

3. By *mediate Perception* I mean such as is received first by the *Memory*, and secondly, by *Active Thought*. Objects of the *Memory* are all the remaining Impressions of past Perception. Objects resulting from *Active Thought* * (or *Supposition*, *Referring*, *Distinguishing*, *Composition*, *Investigation*, &c. with their different Kinds) are receiv'd purely from the Mind itself, or from its Attention to the Instructions of others. And this latter in all its different Kinds I take to be nothing else, but so many different Directions of the Will or Power of the Soul upon herself.

4. ALL these mediate Perceptions, as they remain objectively in the Mind, are called by the general Name of *Notions*. And, as such, they are to be distinguish'd (directly like the immediate particular Perceptions) into *internal* and *external*. An *internal Notion* is every remaining Impression received entirely from the Mind upon itself. An *external Notion* is the remaining Impression of the Perception of a Being perfectly different from the Soul itself. And these latter are again either *Substantial* or *Ideal*.

5. A *Substantial Notion* is that we have of GOD, and of every Being, which, like ourselves, per-

* To this I confine all I call *Thought*, as the second Property of the Soul, quite distinct from *inactive Perception*.

ceives its Existence within itself. Of which latter sort of Beings, all the Notions, we have, are formed from what we mediately perceive in them, correspondent and similar to what we immediately perceive in ourselves.

6. *Ideal Notions*, or *Ideas*, are all those we have of *Body* or *Matter*. These with their present immediate Objects themselves, we shall find to be nothing else but *past* and *present Types* in respect of their *Prototypes*, or Things as they really are in themselves, quite different from what they are in their Objects and Ideas. In all which we are to take Care, that the immediate objective Sensation itself, not its Idea, be our Standard. Ideas therefore are either *Genuine*, *Borrowed*, or *Fictitious*. A *genuine Idea* is that of an immediate Sensation of the same Mind: as the *Figure* of a Tree, the *Melody* of a Lark, the *Softness* and *Smoothness* of Velvet, the *Coldness* of Ice, &c. A *borrowed Idea* is such a one, as owes its Original to no immediate Sensation, but wholly to the Understanding, in Obedience to what is heard related by others, or read from Authors. Of which Kind are all those Ideas Men have of distant Places and strange Creatures, from the Accounts of others; which, without a Miracle, must necessarily be very different from the genuine Ideas of the same Things. A *fictitious Idea* is such a one as is either *voluntary*, created at Pleasure; or *involuntary*, like what we have in *Dreams*, *Deliriums*, and such like.

7. WHEN two or more Objects have perfectly the same Respect to the same subjective Perception, they are said to be of the same *Kind* or *Species*. The same Object with respect to all of the same Kind is said to be *universal*; and with respect to every one, or to every Individual of that Kind, it is said to be *particular*. In all Objects belonging

to different Universals, we are to observe the objective Perceptions peculiar to each Object, by which they differ from one another: which is that Action of the Thought called *Distinction*. The peculiar Perception of any one *Individual* of the same Species comprehends more Perceptions in it, as it belongs to itself, than the Perception of the same, no otherwise, than as it belongs to the *whole Species* universally. The peculiar Perception of that Species, as itself belongs to a *Genus*, or *higher Species*, comprehends more Perceptions in it, as it belongs to itself, than the Perception of the same, no otherwise, than as it belongs to the whole *Genus* universally. The peculiar Perception of that Genus, as it belongs to a *higher Genus*, comprehends still more Perceptions in it, as it belongs to itself, than the Perception of the same, no otherwise, than as it belongs to the whole *higher Genus* universally, &c. Thus the peculiar Perceptions, by which I know an individual *Horse*, are more in Number, than those by which I know all *Horses* universally. The Perceptions, by which I distinguish that *Quadruped* called an *Horse* peculiarly from all other *Quadrupeds*, are more in Number, than those by which I distinguish *all Quadrupeds* universally. The Perceptions, by which I distinguish those *Animals* called *Quadrupeds* peculiarly from all other *Animals* are more in Number, than those by which I distinguish *all Animals* in general. And those again, than all *Bodies*, &c. And to return back again; the Perception of a *Body* extends to more Objects, than the Perception of an *Animal*; an *Animal*, than a *Quadruped*; a *Quadruped*, than a *Horse*; a *Horse* in general, than any one *individual Horse*. Hence it appears, that the more *particular* (or *comprehensive*) any Perception is, the less *universal* (or *extensive*) it is; and the more *universal* (or

(or *extensive*) a Perception is, the less *particular* (or *comprehensive*) it is.

8. A LOGICAL *Division* is the Connexion together of every particular Species in a Genus, distinctly as they are, without omitting one. Thus, if *Matter* be the Genus; then each Species will be *lifeless Matter* and *living Matter*; whose Difference consists in *Life*. If a *living Body* be the Genus, each Species will be an *Animal* and a *Vegetable*; whose Difference is *Perceptibility* or *Sense*. If an *Animal* be the Genus; each Species may be distinguish'd into a *Man* and a *Brute*; whose Difference is that *Self-accountableness to Conscience*, which we know no other Animal liable to, but ourselves.

9. A LOGICAL *Definition* is the naming a Species by its Genus annexed to the Difference of the same Species from every other Species belonging to the same Genus. Thus, *A Man is a self-accountable Animal. An Animal is a Body endowed with Life and Sense. A Vegetable is a Body endowed with Life without Sense. Life is an unknown limited inward Motion of Matter, which unites and preserves, and by a certain determinate Law (called Generation) communicates itself from one Body to another.*

10. In referring one Object to another, when that *objective Perception*, or *Notion*, is present to the one Object, which is absent from the other; then such referring is called subjectively *Opposing*, and the Objects so opposed are said to be *opposite*. And this is either *relative, positive, privative, or contradictory*. *Relative objective Opposition* is when the referred Perception or Notion of the two Objects no Way differs in the Objects themselves, but only in their Relation to one another and to the Percipient; in such sort, that in the same Respect,

the least Perception in the one Object still takes away all the correspondent Perception in the other; as *hard* and *soft* in *Resistance*, *heavy* and *light* in *Weight*, *swift* and *slow* in *Motion*, *hot* and *cold* in *Heat*, *great* and *small* in *Extension*, &c. *Positive Opposition* is when the like Difference in the correspondent Perceptions of each Object is occasioned by Things really different and equally present in the Objects themselves: Such in *Consistence* is, *solid* and *fluid*, *Fire* and *Water*; *smooth* and *rough* in *Surface*, *white* and *black* in *Colour*, &c. *Privative Opposition* is that which lies in the total Presence or Absence of the same objective Perception in the same Object; as *Light* and *Darkness*, *Motion* and *Rest*, *Noise* and *Silence*, *Wet* and *Dry*, *Sight* and *Blindness*, *Beauty* and *Deformity*, *Virtue* and *Vice*, *Health* and *Sickness*, &c. *Contradictory Opposition*, or *Absurdity*, implies a Thing both to be and not to be, at the same Time; as in such Speeches as these, *An empty House full of Lumber*, *The Man remembered to forget it*, &c.

II. HENCE it is easy to see how we come by such general Notions, as those of *Resistance*, *Weight*, *Motion*, *Heat*, *Extension*, *Consistence*, *Colour*, *Solidity*, *Fluidity*, &c. And the same Way we come by such universal complex Notions, as the following, viz. *Successive Generation*, from the continually perceived Relations of Parents to Children: *Society*, from the necessary Dependence of one Person upon another for Subsistence: *Government*, from the Relations of all Persons governing to such as are governed by them: *Marriage*, from the voluntary Union between Man and Wife: *Trade* from the voluntary Intercourse between all Buyers and Sellers, &c.

12. WHENEVER the Soul conceives a Notion, as true, she cannot at the same Time, but perceive within

within herself a forcible Inclination to it. And on the contrary, when she thinks upon a Notion, as false, she equally perceives a no less forcible Aver-
sation from it. So that in this Respect, Truth and
Falshood seem always to the Soul like the two op-
posite Points of a Magnetic Needle. According
to which she is said to *assent* to what she conceives
to be true, and to *dissent* from what she conceives
to be false. Both which, as they rest in the Me-
mory become new Intellectual Notions, either true
or false.

13. THAT Action of the Mind, which was
before called *Investigation* (Art. 3.) is the Applica-
tion of the Will to the Discovery of Truth. And
this consists in first, the *Judgment*; secondly, *Argu-
mentation*; and thirdly, *Method*.

14. THE *Judgment* is the Application of the
Will in singling out the *Agreement* or *Disagreement*
of two Notions, as Truth, in order for Argumen-
tation. And this is either *immediate* or *mediate*.
The former of which again is either *necessary* or
contingent.

15. A *necessary immediate Judgment* or *Axiom* is
that which self evidently appears impossible to be
false: as, *Whatever is extended is divisible*; *The
whole is greater than its Part*, &c. And this is
always universal.

16. A *Contingent Judgment* is one, which is pos-
sible to be false: as, *A Man is risible*; *A Crow is
black*, &c. And this is always particular.

17. A *mediate Judgment* or *Proposition* is such a
one as we commonly receive from the Informa-
tions of others; when the Truth of it does not
immediately appear. And such are the proper
Subjects of Argumentation.

18. THE *Agreement* or *Disagreement* of the No-
tions of a *Proposition* is called its *Quality*. And in

Argumentation those Notions must always be precisely no more nor fewer than two, either *Simple* or *Compound*. When the Quality of a *Proposition* consists in the Agreement of its two Notions, it is said to be *Affirmative*; as simply, *The Man is strong*; and compoundedly, *The Man is strong and healthy*. When the Quality of a *Proposition* consists in the Disagreement of its two Notions, it is said to be *Negative*; as simply, *The Man is not weak*; and compoundedly, *The Man is neither weak nor sickly*.

19. THESE two Simple or Compound Notions of every Argumentative Proposition are called its *two Terms*. The Term, which is taken, as the Name of a Being, which is generally the leading one, is called the *Subject*; and the other, which is as a Property belonging to that Being, or as an Adjective to a Name, is called the *Predicate*. Thus, in the Proposition, *The most valuable Wife is one that is virtuous and healthy and agreeable*; the Subject is *the most valuable Wife*, and the rest is the Predicate. *A Man and a Bird have each two Legs*; the Subject is *a Man and a Bird*, the rest the Predicate. Thus, both Subject and Predicate may be either Simple or Compound indiscriminately.

20. THE *Extent* or *Universality* of a Proposition is called its Quantity; in which Respect its Subject is divided into first, a *Major* or more universal; as, *All Men are Sinners*, or *Every Man is a Sinner*: Secondly into a *Minor*, or less universal; as *Proud Men are Sinners*, or *A proud Man is a Sinner*. Every Argumentative Proposition must be *determinate*, or as universal, as it can; without any such Thing as what Logicians call a particular Proposition. Thus, for *Some Men are not black*, say, *The Europeans are not black*, or *The Tartars are not black*. Otherwise we argue to make ourselves more certain of we know not what, which is ridiculous.

tulous. But much more ridiculous is all that vile Trumpery about Moods and Figures; which have their whole Rise from the Admission of such Propositions. Propositions, which are entirely excluded by all the Laws of good Argumentation; where no Proposition can be of any Use further, than as its Universality is perfectly limited.

21. EVERY truly argumentative Proposition must be *universal, simple and perfect*; in Order to prevent all Fallacies or Sophisms.

First, it must be *universal*, as has been intimated in the last. Thus for *Some Men are honest* we must say *All virtuous Men are honest*, or *Every upright Dealer is honest*.

Secondly, it must be *Simple* and consist purely of but one Proposition. Thus the Proposition *Two and three are even and odd* consists of the two Argumentative Propositions, *viz. Two is even*, and *Three is odd*. So for *Man is mortal*, say, *The Soul of Man is immortal*, and *The Body of Man is mortal*.

Thirdly, it must be *perfect*, that is, have all its Words kept to the same Meaning, and that fully expressed. Thus, for *The River runs*, say, *The River descends*. For *Mouse is a Syllable*, say, *The Word Mouse is a Syllable*. For *All Animals were in Noah's Ark*, say, *Animals of every Kind were in Noah's Ark*. For *No Man has two Heads*, say, *A Man has not two Heads*. For *The Planets are seven*, say, *The Number of the Planets is seven*. For *The Flesh he bought he did eat*, say, *The Flesh he bought, after it was dressed, he did eat*. For *A Flatterer is fair spoken*, say, *A Flatterer is fair spoken and insincere*. For *Riches promote Sin*, say, *Riches abused promote Sin*. For *He that has Sight sees*, say, *He that has Sight is able to see*. For *This is one and that is two*, say, *This is one and that is another*. When it is said

said *A Man leaves off what he does, or loses what he has not*: Consider whether it is not to persuade you that *A Man leaves off what he never did, or loses what he never had, &c.*

22. WHEN a *Predicate* consists of a Notion at its full Extent, the *Proposition* is said to be *Reciprocal*. Which is the Case, First, of all synonymous Terms; as, *A Design is an Intent*: Secondly, of every perfectly logical Division and Definition; as, *The Year consists of four Quarters*; *Every Quantity is a Thing extended, divisible and measurable*: Thirdly, of every Negative^b Proposition; as, *Generosity is not a Vice*. In all which, the Subject may be made the Predicate, and the Predicate the Subject, at Pleasure: Thus, *An Intent is a Design*: *Four Quarters make the Year*: *Every Thing extended, divisible and measurable is Quantity*: *Vice is not Generosity*.

23. *Argumentation* is the Investigation of the Truth of a Proposition; in which Respect the Proposition is called the *Question*. And this is always done by finding a third Term or Notion comprehended within both Terms of the Question itself; which is called the *Medium Proof*, or *Argument* of the Question; and the Question again, after its Truth is thus found, is called the *Conclusion*. Thus, let the Question be *Sincerity is laudable*, or *Whether or no Sincerity be laudable*. Here the Notion of *Sincerity* comprehends within it (Art. 7.) the more universal Notion of *Virtue* as an Argument or Proof, because it perfectly agrees also with a Thing *laudable* as its Predicate; consequently the Question from hence becomes a true Conclusion. Again, let the Question be *Vice is not laudable*.

^b For that which excludes every Thing different from itself can have nothing more to exclude; and consequently must be at its full Extent.

Here the Notion of *Vice* comprehends within it (Art. 7) the more universal Notion of *Evil* as *not laudable*. Therefore the Question is a true Conclusion.

24. HENCE to every Conclusion, the Argument must have these two Conditions. *First*, it must perfectly agree with both the Subject and Predicate of the Conclusion; and *Secondly*, it must be in itself not less universal than the Conclusion.

25. BUT a Conclusion belongs only to Argumentation, in the Communication of our Thoughts to one another. Which is one Sort of *Self-Communication*, or of the third and last Property of the Soul. And in this we always begin at the quite contrary End from what we do in pure Thought itself. Consequently, this in Speech comes always last, which, as a Question, is first in Thought. Whence it follows, that in communicative Argumentation we use two distinct Propositions, called the *Premisses*, before the *Conclusion*; the one consisting of the Argument and the Subject of the Conclusion; and the other of the Argument and the Predicate of the Conclusion. Thus, in the Affirmative Argumentation above, we say, *Every Virtue is laudable: Sincerity is a Virtue: Therefore, Sincerity is laudable*. And in the Negative one, we say, *Every Evil is not laudable: Vice is an Evil: Therefore, Vice is not laudable*. Hence we have the two following Theorems for all communicative Argumentation.

Theorem I. Every Affirmative Conclusion, if it be true, includes in it an Argument, to which its Predicate agrees affirmatively in one of the Premisses, and to which its Subject agrees affirmatively in the other of the Premisses.

Theorem II. Every negative Conclusion, if it be true, includes in it an Argument, to which one of its Terms agrees affirmatively in one of the Premisses,

misses, and to which the other of its Terms agrees negatively in the other of its Premisses.

26. To prove, that any Being exists not, is impossible. For Nothing can have no Argument. Whence it appears that a mere Negation and a negative Proposition are Things quite different. For the former is the Negation of the Existence of a Being, and the latter only the Negation of some Property or Relation of Being.

27. ALL *communicative Argumentation* is either *Scientific* or *Topical*. The former is by another Name called *Demonstration*; to which no Propositions belong, but such only as are universally and necessarily true; as in the two foregoing Instances. Whereas *topical Argumentation* has no Propositions belonging to it, which can give stronger Certainty, than that of Things purely contingent and particular in themselves.

28. THE sort of *Demonstration*, I shall only now meddle with, is that commonly called *Syllogism*, consisting, as above, of two Premisses and the Conclusion; whose Subdivisions I shall also omit, any otherwise, than by giving the three following other Examples.

When two Properties are always inseparable, then, that which has one, must also have the other. Sensible Extension and Figure are thus inseparable. Therefore whatever is so extended has Figure.

All Magnitude is either a Line, a Superficies, or a Solid. This Magnitude is neither a Line, nor a Superficies. Therefore, it is a Solid.

The Unconfinement of the Tongue often brings a Man to Trouble. That Trouble often consists in the Confinement of the Man himself. Therefore, the

This is called Demonstratio a priori. What is called Demonstratio a posteriori is no Demonstration; but belongs only to a Species of Method.

Confinement

Confinement of the Tongue is often necessary to keep the Man himself free.

AND this is all I shall here have to do with the Principles of *Logic*.

A Demonstration of the eternal Trinity of the Godhead, &c.

IN all our Searches after *Truth*, nothing but *Truth* itself can be our Director. In which Direction, *Truth* obtains that other Name of *Right Reason*, as it is the only Guide to *Human Reason*: A Guide as invariable in itself, as the Object, to which we are thus guided by it. And so far as our own fallible Reason keeps up to this Guide, so far only that is to be trusted. Our outward Senses are the only Means we have in this Life to come immediately to the Knowledge of Things without us; but a Means so variable, that there is not one Thing we can perceive by them, which is not capable of being changed into a quite different Thing to the same subjective Sense. And yet the Thing may still continue the same in itself. Consequently, the outward Sense can be no Guide in this Affair any further, than as our Reason finds it always the same. But this Sameness between the Sense of Things and the Things themselves means not that they are identically the same Things themselves. For if they were so, it would be impossible that our Reason should ever be deceived by trusting to Sense; which we know, it frequently is. If every Thing in itself were identically the same with the Object perceived by it, then when the Object deceives us, the Thing as it is in itself must deceive us, *i. e.* Truth deceives us, by making the Perception of itself not the Perception of itself.

Than

Than which there cannot be a plainer Contradiction. But, if we follow Right-Reason, we shall discover that the Office of all outward Sense is not to shew us what any Thing is in itself, but only the bare Relations of Things to one another; by being affected still more strongly, as Things have a nearer Relation to ourselves. And when our Senses truly shew us so much, they shew us all we have Occasion for from them. Nor is it possible for us to know more of the Essence of any one Thing without us, than as it is an undivided Truth of three in one; which I proceed now to demonstrate.

In all outward sensible Objects of *Sight* and *Touch*, we can never immediately perceive any Thing, let us separate it into never so many Parts, but a bare *Outside* or *Surface* including something, which seems to have in itself *Length*, *Breadth*, and *Thicknes*s. Nor can we at once immediately perceive that *Outside*, otherwise than in Part, to be compleated successively. The infinite Variableness of which appears to the Sense, as follows. In every Object of *Sight*, we know, that the Superficial Part we see of it continually encreases, decreases, or changes, according to the Distance or Situation of the Eye from the Thing, or Prototype, so perceived: while the Thing itself continues still the same, what imperfect View soever we have of it. Again, let any Person continue his Eye in the same Place, Distance and Situation from the fixed Thing before him, and it is well known, that by the bare Interposition of Glasses, the same Thing in the Object will appear in its due Proportion at one Time, vastly great at another, as much less than just at another, distorted at another, and perhaps multiplied at another; any of these as he pleases. And yet the Prototype, of which all these

these are so many different Types or Objects, is still the same in itself, perfectly without us. In the Sense of *Hearing*, nothing is more known, than that the Sensation of Sound, beside its Difference in different Persons, always changes in the same Person, according to the Distance and Situation of the Things from whence it proceeds. But indeed the Object here plainly shews itself to be nothing else, but an Affection of the Perception; whose Prototype is judged to be the fleeting Undulations of the Air, by an external Force suddenly impressed upon it. In the Sensation of *inward Feeling*, that external Force is great to one Person, which is small to another: and even to the same Person, the same Thing shall be heavier at one Time, than it is at another. Nor would it be strange for the same Person at the same Time, to have a Hand so inflamed with Heat, and a Foot so extream cold, that in the very same Water shall be perceived together the Sensation of *cool* to the Hand, and of *warm* to the Foot. In the Sensation of *outward Feeling* or *Touching*, the same Thing shall be clammy to a dry Finger, which is slippery to a moist one: and the same Extent shall be thus perceived large to a Mite, which is small to an Ox. Lastly, in the Senses of *Tasting* and *Smelling*, these continually vary according to the Constitution of the Body: by which, like the Instances before of inward Feeling, these are not only sometimes stronger, and sometimes weaker, but directly contrary: and all from the same Prototype. From all which we have the following self evident

A X I O M S.

I. It is impossible for the same Thing both to be and not to be, at the same Time; or for the same Thing

Thing to be both variable and invariable, at the same Time.

II. The outward Senses can positively perceive Nothing, as an outward Being, but what is called *sensible Body* or *Matter*; and consequently, they can perceive Nothing, as such, negatively, but the Absence of all sensible Matter, which is called *Sensible Space*.

III. Every Sensation of Matter is no further to be looked upon, as true, than as it always holds the same correspondent Relation to all other Matter in the Sense of all intelligent Mankind.

IV. Nothing can be perceived of sensible Matter, but *First*, its Relations to us; *Secondly*, its Relations in sensible Space; and *Thirdly*, the infinite Changeableness of all those Relations, both in themselves, and to one another.

V. The only Relation of Matter in sensible Space is its sensible Extension, and consequent Divisibility.

VI. All external Perception of Matter objectively has Extension in Length, Breadth, and Thickness or Depth; in all infinitely variable, even to the very same Prototype in the very same Situation and Distance from the Eye of the same Percipient. This is abundantly evident from optical Experiments. While it cannot at the same Time be denied, that the Capacity of the same Chamber shall present as much smaller an Object to a Man of six Feet high, Than it did to him when only three Feet high, as one Glass represents a Thing smaller than another.

VII. To every human Percipient sensible Space is every Way boundlessly extended, and impossible to be divided in itself into Parts.

VIII. All sensible Matter is contained in sensible Space.

IX. To

IX. To every human Percipient the Extension of sensible Space consists of perfectly three co-equal opposite Situations correspondent (or analogous) to the triple Extensions (or Dimensions) of sensible Matter universally, *viz.* First, an *Upwards* and *Downwards*; secondly, a *Forwards* and *Backwards*; thirdly, a *To the right* and *To the left*.

X. From the infinite Divisibility of all sensible Extension, it necessarily follows, that the Situation of whole sensible Space and every Thing in it must be not only at the same Time different to every different Percipient; but also at different Times different to the same Percipient, upon every Alteration of his own Situation or *Zenith*.

XI. Supposing all sensible Creatures to have the like Sensations of the Extension of Matter with Mankind: then, the Magnitude of every one external Object must be as various, not only, as it can be changed by Glasses, or otherwise, to the Eye of the same Percipient; but also as there are different Sizes of such Creatures from the smallest *Animalcula* to the largest *Whale*. Which is all one as to say, that every Part of real Matter admits of an infinite Variety of sensible Objects of Extension, in all Magnitudes.

XII. That, which is always perfectly the same to all sensible Bounds of Extension, can have no sensible Extension in it. Thus, the Point of Contact, where a perfect Sphere rests upon a perfect Horizontal Plane, is always perfectly the same, how great or little soever the Sphere be; therefore it is impossible for the same Point to have any such Extension in it.

XIII. *Real Space* is that in which all Things exist; and consequently is in itself omnipresent, unchangeable, and contains perfectly in itself the Truth of the Existence of every Thing.

P R O P O S I T I O N I.

Real Space and sensible Space are Things quite different.

Demonstration. Sensible Space, as an entire Object, we have seen to be infinitely variable (Ax. IX. X.), while nothing is more certain, than that Space in itself is perfectly unchangeable (Ax. XIII.) But it is impossible for the same Thing to be infinitely variable, and at the same Time perfectly invariable (Ax. I.) Therefore Space is one Thing, as it really is in itself; and perfectly another Thing, as it is a sensible Object to us.
Q. E. D.

Corollary 1. And the same Argument must hold with equal Necessity, but much more perceptibly (Ax. VI, XI.), between *real Matter* in *real Space*, and *sensible Matter* in *sensible Space*.

Coroll. 2. Therefore our own very two positive Perceptions of Extent, by Sight and Touch, are an effectual Demonstration, that one of them, at least, is not as Matter is in real Space. Tho' we shall find by what follows, that neither of them is so.

P R O P O S I T I O N II.

Real Matter, as it is in real Space, is perfectly void of all sensible Extension; and consequently of every Thing else sensible in it.

Demonstration. Every Piece of real Matter is the same in real Space to an infinite Variety of sensible Objects of Extension, in all perceptible Magnitudes (Ax. VI, XI.); or in other Words, every Piece of real Matter is the same in real Space, with Respect to all Bounds, of visible or tangible Extent. But that, which is the same in real Space with Respect to all Bounds of visible or tangible
Extent,

Extent, can possibly have no such Extent in it (Ax. XII.). Therefore all real Body or Matter in real Space is perfectly void of all sensible Extension or Distance. *Q. E. D.*

Corollary 1. Hence we see the Absurdity of that imaginary Property of the *sensible Subtlety* of Matter in itself, which is perceiv'd in Chemistry and Pharmacy by Liquefaction, Sublimation, and Destillation. This when applied to sensible Matter, as a Substance existing in itself, must necessarily betray itself. Yet possessed with this Opinion, the otherwise truly ingenious *Savilian* Professor at Oxford, Mr. *John Keill*^d, has taken Pains to demonstrate, as he thought, the Possibility of the smallest Portion of sensibly extended Matter, perfectly in and of itself, without the Addition of any other Matter to it, so to fill a Cube of any assignable Magnitude (for Example such a Cube as will circumscribe the whole Sphere of the Planet *Saturn*), as to leave no empty Pore in the entire Cube, whose greatest Diameter shall exceed a Particle of Matter of any assignable Smallness. Which when applied to all Matter universally, is the same in other Words as to demonstrate, that in all sensible Matter each conceivable Part has actually as much of the same Kind of Matter contained in itself, as is infinitely greater than the whole. Such is the Grossness of the Contradiction, when we thus apply sensible Extension to real Space, much like the blind Man, who expressed his Notions of Colours by Sounds. But, if we take sensible Extension, as it really is, for nothing but a mere Mode of our Perception, which is really nothing in itself; then indeed these Gentlemen may demonstrate what they please about nothing, without ever making the least Contradiction in any Thing.

^d See his *Introductio ad veram Physicam*. Lect. V.

Coroll. 2. Therefore, nothing sensibly extended can exist, as such, in real Space.

Coroll. 3. Therefore the Variation and Divisibility of Matter in real Space is at least as different from that of Matter in sensible Space, as the Variation of Sound is from that of visible Extension.

Coroll. 4. All human Philosophy, which treats of Matter, as a Thing sensibly bounded in itself, must be absolutely false.

PROPOSITION III.

Real Matter, properly speaking, is not a Substance.

Demonstration. That only can be called a Substance, properly speaking, which has its Existence at once bounded in itself. Real Matter can have no Existence, but as it is immediately and perfectly bounded in real Space. Therefore, real Matter, properly speaking, is not a Substance.
Q. E. D.

PROPOSITION IV.

Every whole Object of sensible Space, and all Things contained in it, can have no Existence, but perfectly in each Percipient itself.

Demonstration. If sensible Space and its Contents had their Existence without the Percipient, they must have their Existence immediately in real Space (Ax. XIII.) But if they have their Existence thus in real Space, then we have Things sensibly extended existing, as such, in real Space; which is impossible (*Prop. II. Coroll. 2*). Since then there is no other Place for them to exist in, it necessarily follows, that every Object of sensible Space, and all Things contained in it, can have no Existence, but perfectly in each Percipient itself. Q. E. D.

Coroll.

Coroll. 1. Hence every external Prototype, as it is entirely in real Space is real Matter. And every compleat Piece of the same Matter, as it successively forms one entire Object to the Sense, is sensible Matter. Thus, a *Rock*, as it is imperfectly perceived to the Sight or Touch, is sensible Matter: And the same *Rock*, as it is truly and perfectly in real Space, is real Matter.

Coroll. 2. Hence again sensible Space, with what it contains, is as much in us, as we see its Shadow appear to be in a Looking Glass, or within a perfectly still Pond of clear Water. And all such Shadows, as the Reflections of the Prototypes themselves, do raise the very same Sensations in us, (bating their different Situations and accidental Distortions) as if immediately receiv'd from the Prototypes.

Coroll. 3. Hence lastly it follows, that if the *real Without* and *sensible Without* were the same, it would be impossible to every one of us, that any other real Being should exist, but himself.

P R O P O S I T I O N V.

Sensible Space, and every true Object in it, has its corresponding Prototype exactly answering to it in real Space. Which perfect Correspondency of Thing to Thing in these two is called perfect *Analogy*.

Demonstration. No Object in sensible Space is true, otherwise than as it always holds the same correspondent Relation to all other Matter in the Sense of all intelligent Mankind (Ax. III). But when all the Objects in sensible Space are thus true, they all have their respective Prototypes perfectly answering to them in real Space (Ax. XIII). Therefore sensible Space, and every true Object in it, has its correspondent Prototype exactly

answering (or analogous) to it in real Space.
Q. E. D.

Coroll. 1. Whence it necessarily follows, that, if this Analogy hold true, it is of no Manner of Consequence to any Percipient how different soever a Thing be in real Space from what it appears to Sense.

Coroll. 2. Nor upon the same Supposition of the Analogy holding true, is it of any Concern at all, tho' the outward Sensations of one Percipient be quite different from the Sensations of another Percipient. For Instance, it is no Matter, tho' the Sensation of *Red* in me be the same with another Percipient's *Blue*, while the same exact Difference holds in all our other outward Perceptions. For the Truth of our outward Sensations consists not of what they are in us; but of the constant Analogy of them with Things, as they are in real Space. But the Difference we see in the Bodies of Animals is a sufficient Warrant for us to conclude, that there is an analogous Difference in their outward Sensations; all of them still analogous to Truth. Which again plainly proves it impossible for Matter to be the same in real Space with what it appears to the Senses of all Creatures. For if this were so, then the Sensations of a *Man* must be the same with the Sensations of a *Gnat*, the Sensations of a *Gnat* must be the same with the Sensations of a *Snail*, the Sensations of a *Snail* with the Sensations of a *Mole*, and the Sensations of a *Mole* with the Sensations of a *Whale*. The Falseness of which I presume needs no Proof.

Coroll. 3. Hence we learn the Impossibility of that Supposition, which is attributed to a certain Right Reverend Philosopher, now or very lately living; who is said to advance, that there is no such Thing as Matter existing without us. For
beside

beside the Irreconcilableness of this with the same Prelate's Belief of the real Existence of other Things beside himself, (Prop. IV. *Coroll.* 3.) if this be admitted; then all our Distinction of a *sensible Without* and a *real Without* is nothing else but Delusion. Nay, the very Difference of a *Within* and *Without*, which we perceive within us, must be made on Purpose by our great Creator, for no other Reason, but to deceive us. And so there is an End of all that perfect Analogy between sensible Objects within and their Prototypes without, upon which all Truth of outward Sense entirely depends.

Coroll. 4. Hence our whole Knowledge of Things without is only of the Relations of one Thing to another (Ax. IV.); but nothing about the Things themselves.

PROPOSITION VI.

Infinite real Space is Truth in itself, independent of all Things, but itself.

Demonstration. That which every existent Truth depends upon, as Truth, must be Truth in itself, independent upon all Things but itself. Infinite real Space has every existent Truth, as such, thus absolutely depending upon it (Ax. XIII). Therefore, infinite real Space is Truth in itself, independent of all Things but itself. Q. E. D.

PROPOSITION VII.

Real Space is eternal.

Demonstration. What exists absolutely and independently unchangeable in itself is impossible to have either Beginning or End of Existence. Real Space exists absolutely and independently unchangeable in itself. Therefore, real Space is impossible

to have either Beginning or End of Existence ;
which is the same with being eternal. Q. E. D.

P R O P O S I T I O N VIII.

Real Space is the true Existence of GOD.

Demonstration. Nothing can exist in itself omnipresent, perfectly unchangeable, indivisible, the absolutely independent Sustainer of all existent Truth, and eternal ; but the Existence of GOD himself. And all this is fully perceived and demonstrated of real Space (Ax. XIII. Prop. II. Coroll. 2. Prop. VI, VII.) Therefore real Space is the true Existence of GOD. Q. E. D.

Corollary. Consequently, as sensible Space, and every Thing contain'd in it is imperfectly in each of us ; so is real Space, and every Thing contain'd in it, perfectly in GOD. Which Analogy between our external Sensations in boundless sensible Space, and their Prototypes in real Space, is doubtless one Part of that Image^e, which GOD has declared us to be of himself. So that as much more perfect, as real infinite Space with all contained in it, is, than the transient poor Pittance of their partial Objects in us ; so much more perfect is the great GOD than wretched Man.

P R O P O S I T I O N IX.

The least Particle of Matter, that we truly perceive to exist, is impossible to lose that Existence by any Power we know of, beneath that of God.

Demonstration. That, which by no Power we know of under the immediate Hand of GOD can be otherwise changed, than as to remain always changeable, can never be changed by the same Power out of its Existence. But Matter is such

* Gen. i. 26. 27. v. i. ix. 6. 1 Cor. xi. 7. Eph. iv. 24. Col. iii. 10. James iii. 9.

a Being (Art. V, VI). Therefore Matter is impossible to be changed out of its Existence by any Power we know under the immediate Hand of God. This we see daily verified of Matter, which can never in the smallest Particle be changed out of its Existence, by all the Ways of cutting, rubbing, breaking, bruising, burning, &c. but still, however divided and dispersed, endures only by a Change in its Relations. *Q. E. D.*

Coroll. 1. Therefore Matter exists in real Space, for ever changeable, and infinitely divisible, without the least Challenge to any Thing permanent or stable in itself.

Coroll. 2. All Geometrical Knowledge of pure *Right-lines* and *Planes*, positive to Sense, must in the purest Manner be perfectly negative to Truth in real Space: in such a Manner, that whatever is truly exhibited to Sense positively must have something negative to that perfectly analogous in real Space.

P R O P O S I T I O N X.

The Essence of the human Soul exists perfectly indivisible and unchangeable in real Space.

Demonstration. First. The Soul is always essentially the same in itself with Respect to all the infinite Variableness of sensible external Matter. That, which is always thus essentially the same in itself with Regard to a Thing thus infinitely variable to Sense, can possibly have no essential Bounds in it with Regard to that sensible Thing (Ax. XII). Therefore the Soul can have no sensible Bounds of Extension in it: and consequently is absolutely incapable in itself to be either sensibly divided or changed.

Secondly. Every real Object in our Perception has its perfectly analogous Prototype in real Space
(Prop.

(Prop. V, VI). The indivisible unchangeable Soul is an Object, as such in its own Perception. Therefore the Essence of the human Soul exists perfectly indivisible and unchangeable in real Space. Agreeable to which, we can perceive no Difference in the Essence of the Soul, tho' a great deal in the Manner of that Essence, should any of us live a Thousand Ages twice told: For still the pure Principle by which each of us calls himself *I myself*, would be unchangeably and indivisibly the same.
 Q. E. D.

Coroll. 1. The Soul therefore has Properties in itself, and is in itself a finite proper Substance; which Matter is not (Prop. III.)

Coroll. 2. The Soul exists in real Space, after a Manner quite different from Matter. The Existence of the Soul is in itself perfectly unchangeable, but the Existence of Matter is perfectly changeable. And this perfect Unchangeableness in Existence is the same with the Soul's *Immortality*. The Existence of Matter is perfectly passive. But the Existence of the Soul, bating its *Perception*, is perfectly active: tho' this Action is as perfectly of two different Kinds, *viz. internal* and *external*. The Power of the internal Action of the Soul is the same with what I have already called its *Thought*, and the Power of all its external Action I have called *Self-communication*. And this *Self-communication* I distinguish into *substantial*, *intellectual*, and *bodily*. By *Substantial Self-communication* I mean that of the Generation of its like, in which the Man acts only as a blind Instrument to do he knows not what. The second is that of the Soul's *Communication* of its own Perceptions and Thoughts by Speech or otherwise. And the third includes all its bodily Actions of what Kind soever; tho' such only of these can be called immediate *Self-Communications*

nications of the Soul, which are done with Design: the rest being no otherwise Communications of the Soul, than as they are become habitual to it.

Coroll. 3. Therefore all true outward sensible Objects are analogous to the Soul, as their Prototypes are to real Space.

Coroll. 4. And from the Changeableness of the foregoing three essential Properties of the Soul, it follows that there may be as great a Variety among Spirits, as we see among Bodies.

Coroll. 5. Hence it appears, that there are three Kinds of Existence in real Space or Omnipresence, each as different from the other, as possibly can be. The first and lowest is the Existence of Matter: the second is the Existence of Soul or finite Spirit: the third and highest is the Existence of real Space itself, or G O D. And each of these we shall find to have an essential *Trinity in Unity* peculiar to itself: the *Trinities* of the two lower, as the necessary Signatures or Impressions of their great Original upon them.

PROPOSITION XI.

It is impossible for Real Space to have any Thing in it, Negative, Privative, or Defective.

Demonstration. Whatever is privative or defective, in all Objects of Perception, can be nothing else but a Negation or Denial of Existence to such Objects; and consequently so far it is nothing in the Object itself. But that which is nothing in the Object can possibly have no Prototype analogous to it in real Space. Therefore, it is impossible for real Space to have any Thing in it negative, privative or defective. *Q. E. D.*

Coroll. 1. Hence it necessarily follows, that it is impossible there should be any such Thing as Imperfection,

perfection, Evil, Pain, Weakness, &c. in real Space.

Coroll. 2. Therefore all Things in real Space itself are *positive* and *perfect*.

PROPOSITION XII.

GOD is a Being of all possible Perfection in himself.

Demonstration. Whatever we can truly and positively perceive, either as an inward or outward Object; that must in an analogous, tho' absolutely incomprehensible, Manner have its perfect Prototype in real Space. But every Thing, that is thus finite and limited in us, must be as infinite and boundless in real Space, as real Space is in itself. Therefore GOD, or real Space, is a Being who has all possible Perfection infinitely and boundlessly in himself. And consequently he is in himself necessarily *Self-existent, eternal, absolutely independent, unchangeable, indivisible, omnipresent, omniscient, omnipotent, infinitely good, infinitely happy, infinitely just, infinitely pure and holy, &c.* Q. E. D.

Coroll. Consequently, the real Distinction of the Soul's inward and outward Perception must have its Prototype some Way incomprehensibly analogous to it in GOD: in such sort, that as the inward Perception is to the outward Perception, so is its infinite Prototype in God to proper real Space in him; and, so seems the Existence of all finite Spirits and Souls in that, to the Existence of Matter in proper real Space.

PROPOSITION XIII.

The foregoing triune Distinction of the Essence of the human Soul into *Perception, Thought, and Self-communication*; and the triune Existence of all Matter in *Length, Breadth, and Thickness* are true
Types

Types of an eternal, independent, unchangeable, indivisible, omnipresent, omniscient, omnipotent, &c. COEQUAL TRINITY in GOD. Which being demonstrated, from either of its two foregoing Types, must necessarily (Prop. X. and XII.) hold the same to both.

DEMONSTRATION.

I.

The Soul we every Moment perceive to be so disposed by its great Creator, that Matter necessarily exhibits to its Sense a threefold Extension of *Length*, *Breadth*, and *Thicknes*s; all which are universally also represented to every Percipient in his entire sensible Space (Ax. IX.) by the three coequal triple Extensions, or opposite Situations, of an *Upwards* and *Downwards*, a *Forwards* and *Backwards*, a *To the Right* and *To the Left*. Since then, it has been so evidently demonstrated (Prop. V.) that real inextended Space and its included Matter is perfectly analogous to sensible extended Space and its Matter; it is absolutely impossible, that there should not be the same triple Relation in the Inextension of real Space, which there is in the Extension of sensible Space. I say triple Relation: for tho' each of these indivisibly triple Inextensions be alike triple in real Space, to what they are in real Matter; yet in the former they are as infinitely different from what they are in the latter, as infinite and unchangeable real Space is different from finite changeable real Matter. In real Space this Trinity must be absolutely and independently in itself; whereas in real Matter its Trinity can have no Existence, but what it has in the former, without the least Challenge of any Thing stable to real Self. The Trinity of real Space or GOD is infinite; omniscient, omnipotent,

potent, unchangeable, and every Way perfect ; but the Trinity of Matter is finite, purely passive, changeable, and every Way imperfect. The Trinity of real Space, as its three Inextensions are in themselves perfectly void of all possible Difference one from the other, are therefore necessarily coequal. And in this the Trinity of sensible Space in every Percipient is perfectly analogous to it (Ax. IX.) Whereas the indistant Inextensions of real Matter, whose Differences between themselves are the principal Distinctions of the infinite Variety of Matter, must necessarily have in themselves all sorts of Inequality. In short, those two different sorts of Inextensions between real Space and real Matter ^f, have the utmost Difference between them, that possibly can be between Things positive ; and yet at the same Time they are perfectly analogous to each other, as consisting each of three perfectly distinct Inextensions, so absolutely necessary in one Being, that it is impossible for the same Being to exist with either more or fewer. Therefore the sacred Trinity of the Godhead, and the three Dimensions of mere sensible Matter, infinitely and inconceivably different as they are, are yet two such inseparable analogous Truths ; that he, who acknowledges one, must necessarily acknowledge the other ; and he, who denies one, must necessarily deny the other. Q. E. D.

II.

Again it appears, that tho' the unequal Trinity of the human Soul come infinitely nearer the Di-

^f Observe that the Inextension of real Matter is only meant of its absolute Destituteness of all visible or tangible Extension, as in Prop. II. But a different analogous Extension unknown to us, it necessarily must have ; as has been there shewn, Coroll. 3.

vine coequal Original, than that of the bare triple insensible Extensions of real Matter; yet it is still infinitely short of it. For Matter has nothing in it, but what is for ever variable; whereas the Soul has been shewn to be invariable in its Existence, tho' variable in its Properties. Which Variableness of the essential Properties of the Soul is a plain Demonstration, that there may be as infinite a Variety of finite Spirits, as there can be conceived of Kinds of Matter. The Image of the Divine Trinity in the Soul consists in its three essential Properties of *Perception*, *Thought*, and *Self-communication*. Which three together make but one indivisible Being, each having as it were an Essence peculiar to itself. The *Perception* is in itself entirely inactive: and on the contrary both *Thought* and *Self-communication* are purely active. But the two latter are in such a Manner active, as to be of quite contrary Natures, one to the other. For *Thought* has all its Actions entirely exercised within the Soul itself; whereas the *Self-Communication* has its Actions entirely exercised upon what is perfectly different from the Soul. The *Perception* is the pure Foundation of both the others, without which there can be no such Thing as either *Thought* or *Self-communication*. For by *Thought* I mean nothing else but the Will, as it purely directs itself to all sorts of past Perceptions or Notions by *first* turning and attending to them; *secondly*, referring them to one another and in themselves; and *thirdly*, investigating their Truth: By which Means it still produces to itself a Class of new Perceptions: So that without the Perception there could be nothing for the Thought to be exercised upon. By *Self-communication* I mean every Power belonging to the Soul any Way to affect, or as it were touch, what is without itself. Which has
been

been shewn (Prop. X. Coroll. 2.) to be *substantial*, *intellectual*, and *bodily*. No Kind of which, we know, can be truly called immediate *Self-communication* of the Soul, whatever it be of the Body, where it is not still the Effect of the very same *Will* or *Design*. But because the Bias of the *Will* is so strongly perceptible in all outward Actions, as generally to make the *Will* over the Notions scarce perceptible in Comparison with it; therefore this outward Tendency has mistakenly engrossed the Name of *Will*, well nigh wholly to itself. So that these three principal Properties of the Soul may as well be called, the *Perception*, the *internal Power*, and the *external Power*. Whence, without the *Perception*, the *Thought* could not exist, and without the *Thought* the *Self-communication* could not exist. The first seems the Foundation of the Soul's Existence at all; the second, the Foundation of its Existence, as *rational*; and the third, the Foundation of its Existence, as *social*. Lastly, the Soul seems capable to perceive a Thing without either *active Thought* or *Self-communication* about it; but it can do neither of the latter without the first along with it. And as the Soul's Perception of her own Existence is the evident Perception of a Thing indivisible in itself; so it is impossible to conceive any such Division in it, as it is to conceive a Sound of such a Weight: yet if we look upon the Perceptions of the Soul, we cannot but perceive its ideal Memory capable to contain within itself the distinct sensible Images of all the variable Kinds of Matter, which we remember to have occurred to it.

And thus, let us look which Way we will, a Trinity in Unity meets us on every Side. If we turn our Thoughts within us, it is always there; and whatever Thing we view without us, it is there

there also. So plain a Thing it is for us to apprehend the Certainty of the Divine Trinity; without ever presuming to comprehend any Thing at all about it. It is enough for us, that we know it is so; but to have the least Knowledge how either the Existence of that or any Thing is in itself, is absolutely beyond our Power. A perfect analogous Knowledge, you see, we have of it from plain Reason; and pray what more does the Holy Scripture, and Divine Apostolical Tradition, than only improve upon this?

III.

In Apostolical Tradition, of which the Scripture itself is a Part, the *Divine Trinity* is represented, as three co-equal *Hes* or *Persons*; denoting the infinite Perfection of real Distinctions in GOD above what they can possibly be in Things finite. Which may be compared, as the Perfection of all real Things together without us, to the poor transient partial Ideas of the few of them in our shallow Memories.

The first Person of the *Blessed Trinity*, upon which both the other eternally stand, is represented as the *FATHER*. In Respect of whom the second is the *SON*: because his eternal Existence in the *Father* can have nothing else occurring to us, to which it is incomprehensibly analogous; but the Generation of an earthly *Son* from his immediate *Father*. The third is he whom the Scripture calls the *HOLY GHOST*, who can be no otherwise represented to us, than as he comprehends in himself every Thing Divine, which proceeds, or is communicated, from GOD upon finite Spirits. And these *eternal Co-equals* together, *FATHER*, *SON*, and *HOLY*
D GHOST,

GHOST, three ^s distinct Persons and yet all but one and the same indivisible *GOD*, are what is called the *Mystery* of the *adorable Trinity*. A *Mystery*, which can be no otherwise such, than as it is in *GOD*; in whom all Things to us must necessarily be equally mysterious. For it has been already sufficiently demonstrated, that nothing can be perceived by us, either as a *Soul* or a *Body*, without the necessary Signatures upon it of an essential *Trinity in Unity*.

And the Conformity between the *supreme Trinity* of the *Godhead*, as revealed in Scripture, and the *essential Trinity* of the *Soul* appears as follows. The *co-equal infinite Divine Trinity* consists of *GOD* the *FATHER*, *GOD* the *SON*, and *GOD* the *HOLY GHOST*, and the *unequal finite Trinity* of the *Soul* consists of *Perception*, *Thought*, and *Self-communication*. In the *Godhead*, the *Father* eternally begets the *Son*; and in the *Soul*, the *Perception* necessarily produces the *Thought*. In the *Godhead*, the *Holy Ghost* proceeds ^a so immediately

^s Matth. xxviii. 19. John xiv. 26. John xv. 26.
2 Cor. xiii. 14. Eph. ii. 28. Col. ii. 2. 1 Pet. i. 2.
1 John v. 7.

^a The Doctrine of the Procession of the *Holy Ghost* from the *Son*, it seems, was first hatched at *Toledo* in *Spain*, about the Year 633, and became full sledged at *Rome* in the ninth Century under the Auspices of Pope *Nicolas* the First; to the final Separation between the *Greeks* and *Latins*. A left-handed Way of adhering to the Unity of the Church, for which the usurped Supremacy of its pretended universal Bishop is particularly calculated. For by such Means, let this carnal Head to a spiritual Body depart never so much from Christ himself; the Union rests still in closely following him in his Apostasy. And thus that paradoxical Church continues her Infallibility by being always fallible, her Catholicism by being Anticatholic; and her Way of faithfully preserving the Divine Apostolical Traditions by always perfidiously breaking them, and setting up her own in their Stead. So fatal it is to pretend to govern that

diately from the *Father*, as to be necessarily communicated by the *Son*. Analogous to which in the *Soul*, its *Self-communication* proceeds immediately from the Perception; yet so as to be necessarily communicated by the active *Thought*: for, as has been mentioned before, what is done without Design can be no immediate Self-communication of the *Soul*, whatever it be of the *Body*. And as the *Soul* cannot help perceiving much more Perfection in these three unequal distinct Principles within herself, than in the three essential Extensions of Matter; so how much more must such Perfection be exceeded in the infinitely perfect coequal Trinity of GOD? Which may shew us the true Reason, why every Person in the *sacred eternal Trinity* is so distinctly called *He* or *a Person*. Q. E. D.

Gloria PATRI, et FILIO, et SPIRITUI SANCTO; UNI DEO omnia complenti in omnibus¹, Lumen habitanti inaccessum², apud quem nulla est Mutatio, aut ulla Vicissitudinis¹ Umbra.

Corollary 1. Here we have the Holy Trinity established upon that very Foundation, to which some of the most celebrated of our pretended modern Heroes in Philosophy have most unphilosophically declared it to be a flat Contradiction. But I beg Pardon for thus, in Compliance with them, calling that a *Foundation* or *Principle*, which is no more than a necessary Consequence. For it is upon this grand Foundation of the Divine Trinity in Unity, with the absolute Inextension of all

that *Kingdom*, which is *not of this World*, by Maxims purely belonging to the Kingdoms of this World; and so reduce that spotless Hierarchy, which Christ left to be the *Salt* of the Earth, to be the Poison of the Earth. Hence Christianity has been so long brought to that shameful Condition, that we can scarce read of a Villainy done in a Christian State, without a professed Son of the Church at the Head of it.

¹ Eph. i. 23.

² 1 Tim. vi. 16.

¹ Jacob. i. 17.

real Matter, as to Sense, that all true human Philosophy must stand ; or otherwise it is nothing else but Falshood and Error. What a Philosopher must he make, who should lay it down, as a first Principle, that *As every one Piece of sensible Matter is but one, so it is impossible to have more than one Dimension ?* And yet we have seen that the Trinity of the Godhead, and the three merely sensible Dimensions of Matter, are two such inseparable analogous Truths ; that he who denies the Trinity of God in Opposition to his Unity has just as right Apprehensions of that tremendous Being ; as he who, according to the foregoing false Principle, asserts Matter to be such a Being, as is impossible to be conceived. What miserable Infatuation then, as well as presumptuous Blasphemy, is it in those pretended Philosophers, who are so ambitious to shew their conceited Wit, in ridiculing the Notion of the eternal Trinity of the Godhead ? They may call themselves Philosophers, but it is evident, that all their Notions so far as they are not grounded upon undeniable Experience, are as wide from true Philosophy, as the West is from the East. What a Scandal then is it for such wrong-headed Philosophers ever to be admitted to be Teachers of Christian Divinity ? You may call them by the Name of *Arians*, *Semiarrians*, or whatever you please ; but it is plain, you can at best make nothing else of them, but pure *Deists* ; and for the Generality, I am afraid, *Atheists in Masquerade* ; who, that they may seem to be of some Religion, have dressed up a counterfeit Idol to themselves, in the room of the true God. And the Prevalency of such has now risen to so high a Pitch, that the most Anti-christian Tenets are publish'd with Impunity even among the Clergy themselves. An unavoidable Consequence of that cursed Innovation
of

of turning the Revenues of the Church from their pristine Apostolical Design to become Gratifications of Covetousness, Ambition, Idleness, and Pride; which seldom misses making them a Prey to such as seek them for no other End. And what a miserable Prospect is it to see those sacred Bequests, which were wholly design'd for the Support of the truest Piety and Charity, to be disposed of to the Sport of Infidels and Fanatics, in Ways so scandalous, that the most worthless must generally have the best Success. For I dare venture to lay it down, as an infallible Mark of Truth, that he, who makes Use of the Revenues of the Church, either for the Gratification of any vicious idle Inclination of his own, or wickedly hoards them up for enriching his own Family, cannot give a more certain Proof, that he is just as fit for a Christian Bishop, as *Judas* was for an Apostle. And his Posterity has as much Reason to thank him for this his fatherly Care for them; as if he had on Purpose entailed upon their Blood the most loathsome hereditary Disease.

Coroll. 2. Again the foregoing Demonstrations of the Holy Trinity, of the Image of God in Man, and of the real Inextension of Matter, are fresh Confirmations to establish us in the Belief of the Divine Inspiration of the first Teachers of Christianity; when upon the serious Examination of our own Reason, we are thus irresistibly forced to acknowledge those Truths, which the foolish Philosophy of Men has so long insulted over, as impossible. Truths, which the most knowing of them, if they can be so just to themselves, as to attend sincerely to the Reasons upon which they are grounded, cannot chuse but feel *turning their Reproach upon their own Heads* ^m. And, whenever

^m Neh. iv. 4.

we reflect, that the whole Aim of Divine Revelation is to convince Man that in this Life *he walketh in a vain Shew*^a: that *we know only in Part*; and *now see through a Glass darkly*^b: that *we walk by Faith and not by Sight*^c: that *it does not yet appear what we shall be*^d, &c. how perfectly consonant does all this appear to Reason convincing us, as follows? that, *if Things were in themselves, as they appear to outward Sense, it would be impossible for us to have any such Sense of them at all*: that, *as certainly as Matter appears to Sense extended, so certainly it is in itself not sensibly extended*: and that *Nothing, but what is absolutely in itself void of all sensible Extension, can possibly have real Existence in Space*. All these we know are, nay necessarily must be, seeming Contradictions to Men; but yet, let them be ever such seeming Contradictions, it is a most certain Truth, that whatever contradicts them is not a seeming, but a real Contradiction. Consequently, all human Philosophy whatever (where the foregoing Analogy of Truth^e does not imperceptibly, every now and then, make a Breach in upon it, whether Men will or no) is nothing, but Falshood and Delusion. Well then might the inspired St. Paul give all such Philosophy no better Title, than that of *vain Deceit, the Tradition of Men, and the Rudiments of the World*^f. For if we regard only that Part of Philosophy, which is called *Natural* or *Physical*, we shall find all Variety of Matter to consist of nothing else, but the different Changes and Relations of we know not what; and the more eagerly Men en-

^a Ps. xxxix. 6. ^b 1 Cor. xiii. 9, 12. ^c 2 Cor. v. 7. ^d 1 John iii. 2. ^e Such is all that Part of it depending upon true Experiments, which we are certain absolutely contradict all sensible Extension from having the least Existence in real Matter. (Ax. VI, XI.) ^f Col. ii. 8.

deavour to discover, what that unknown Thing is, the more still must they necessarily be confounded. So that we may lay down this as a Truth impossible to be truly contradicted, that all Men's Knowledge is of nothing else, but the Analogy of Things, without the least Glimpse of what the Things are in themselves.

Coroll. 3. And where the Learned in general are so wide of the true Mark in their *Physics*, it can hardly be expected that those Systems of *Logic* can be free from Fault, which lead them into such false Ways of arguing. In this Respect many of our modern new Modellers of Logic have been most unmerciful in their Insults over their much wiser Forefathers. And pray what is it in which they make all these hideous Triumphs over Antiquity? Why nothing else but a confused Jumble of what they call *Ideas*, while nothing can be more plain, as the worthy Author of *Divine Analogy* has justly observed, than that they themselves really don't know what an *Idea* truly means: Sure I am, if they had known this, we should never have had all our Perceptions quite over-looked, and instead of them have all our Notions most injudiciously crouded together under the Distinction of *Ideas of Sensation*, and *Ideas of Reflection*. In the foundationless Region of which latter I suppose is seated that large Island in the Clouds, that affords Habitation to those inconceivable Monsters called *Abstract Ideas*. Where we have the very Manners of delivering our Thoughts or Ideas themselves metamorphised into Ideas. And yet all this Smoke is more depended upon by several, than Divine Truth itself, tho' laid down never so clearly before them. But certainly in all Works of this Nature, we have nothing to do with either Ideas or Notions, any further than as we know them to be infallible Truths;

Truths; or as it is necessary to distinguish them to avoid Deception. For Truth in itself we know to be absolutely immutable; while Men's Notions about Truth are the most mutable Things in the World, and often depend wholly upon the very Wills of our Informers. So that in all our Searches after Truth, we must steer our Course by quite different Marks; even by nothing but Truth itself. And the Marks pretended to be laid down for that Purpose by our *Idea Mongers*, especially in that celebrated System of Ideas, which goes by the Name of *An Essay on Human Understanding*, are so very wide, that if we take these for our Pilots, we cannot miss being decoyed into a Sea of Falshood. Whether it was the Design of the Author of that Essay, I cannot tell; but so it is, that he has frequently been most admired by such as are most heterodox in their Opinions of Religion; and consequently, such as can be but very indifferent Christians in their Sentiments. Then, as for the Demonstration of what this Author advances: you can expect little of that from him, who has openly declared himself an Enemy to Syllogism. And from the great Quantity of worthless Spar, in which that has been injudiciously involved, he has found a plausible Pretence for throwing the Diamond itself quite away. It had been well if he had thrown his Ideas after it. But certainly Syllogism itself is one of the most precious Jewels, which belongs to the human Understanding. A Jewel, which quite contrary to all material Jewels, owes its Crust, not to Nature, but to the Abuses of human Art; and always appears most brilliant in its native Lustre. His commendable Work then had been to disrobe Syllogism of all Disguise, and afterwards honestly examined how well his Ideas would bear the Proof of so unerring a Touch-

a Touchstone. But this, it seems, was not a Work at all pleasing to our Author. And therefore his making Use of the Handle he had, to rid himself of a Guest so troublesome, cannot but be accounted an Act of Policy. For it is certain, that the Foundation of his Ideas is no more able to endure the Presence of syllogistical Demonstration, than Darkness can abide the Light of the Sun.

Coroll. 4. But of how great Consequence this Demonstration of the sacred Trinity is, will again appear to every sincerely knowing Person, when he comes to see, that without either the pretended Infallibility of a Pope, or the inward Light of a boasted Enthusiast, the Religion, which the crucified Jesus established among Mankind is from hence with equal Evidence demonstrated to come from God; and to be the only perfect System of Religion, that possibly could ever be upon the Face of the Earth: Whose universal Traditions of Discipline were consequently never after to be changed. And the present universal Depravity of the same sacred Discipline among all Societies of professed Christians is only a continual Proof of Man's base Ingratitude and Corruption: and shews how ill we deserve that blessed Redemption, which our Lord has graciously condescended to work for us. A Work, which it was impossible for any under God himself to effect. Among all the Wickednesses of Mankind, the Corruption of Government and Society has continually been of the greatest Malignancy. For the Remedy of which, the Christian Hierarchy was established to be a Light of the World: especially in that Respect; and to be a standing Pattern for all earthly Governments to copy after, but by no Means was ever to interfere

^t Matth. v. 14.

with

with them". And that the Apostolical Church was such a Pattern, the Traditions still remaining of it are an abundant Proof (*Coroll. 2*). Should we then go about to examine all the pretended Religions, that have ever been since the World began, their very Difference demonstrates it impossible for any more than one of these to be the right. Consequently, that Church alone which has all the Marks of this true Tradition in it can possibly be it. Nor can any Church now existing be further true, than as these Marks continue still in it; or can that Truth be of any Signification, which is of no further Use, than as it is brought to demonstrate a notorious Villain to be truly a Man. The Dawning of true Religion, the World always had from the Time of our first Parents. But no Part of Mankind, as a Society, could ever be said to enjoy the true Light of it; except those who had the Happiness to live under the Beams of the Gospel, at such Times and Places, where the Church truly preserved her primitive Apostolical Purity. Ever since which again it has been upon the continual Decline; till in these our unhappy Days, it seems to be perfectly reduced (as a Church) to that wretched Condition in which our Lord himself foretold he should find it, at his second Advent". *Lord have Mercy upon us!*

" John xviii. 36. Luke xii. 14. 2 Tim. ii. 4. " Luke xviii. 8.



F I N I S.